



# The Token Hunter

N.U.T.S.

National Utah Token Society

*Dedicated to the collecting, recording and preserving of Utah's historical medals, tokens, coins and bottles*

## President's Message



Hi everyone, I hope you are all well! Has everyone noticed all of the new television shows devoted to treasure/relic hunting and collecting? TV has a way of sensationalizing things and they are not necessarily portraying what we do in the most positive way. These shows have already been protested by the archeological community along with the usual branding of recreational hunters as "looters". On the contrary, so much of our history has been preserved and protected by us "amateurs" willing to put in effort, research, travel, on our own time and dime. In my mind, the defining quality that will bring the professional archeologists and groups such as us to common ground is professionalism. We can hold up our end by keeping to the code of ethics, showing respect for all persons and property, and educating by sharing our time and knowledge. I am excited to announce that our guest speaker for the April 26th meeting will be Mr. Marlow Peterson, author and one of the foremost authorities on collectible marbles. I look forward to seeing everyone on the 26th at 7:00 pm.



Mike & Lisa



Don Swain



Everyone

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tokenclub@hotmail.com

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tdmh@earthlink.net

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### Secretary

Kathy Staker 801-573-8852  
kathy.nuts@hotmail.com

### Editor

James Staker 801-688-9221  
jamesstaker@hotmail.com

### Bourse Chairman

Bob Campbell 801-467-8636  
allaboutcoins@qwestoffice.net

### Web Master/Co-Historian

Jonny Gallegos 435-882-6265  
divingbuddy@yahoo.com

### Wagon Masters

Bill Carr 801-688-8627  
Cliff Fausett 801-561-5487  
cfuasett@hotmail.com  
Bill Glodowski 801-201-8763  
thecoinhunter@aol.com  
Boyd Pickering 801-808-0949  
old76too@gmail.com  
Terry Wright 801-209-8040  
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JJ Valerio 801-301-9982  
archedemu@yahoo.com  
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bosmaniac@aol.com  
Medals Chairman  
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Don't forget about the drawing we will  
have lots of great prizes



Don't forget about the  
drawing we will have lots of  
great prizes including coins,  
tokens and **GOLD!**

Finds of the month so bring your  
treasures in that you have found this  
month

**Please bring in  
any Library books  
that you have  
checked out**



A DECADE-LONG SYSTEM  
*of*  
**Cooperatives**  
*AND*  
**United Orders**  
*in Zion*

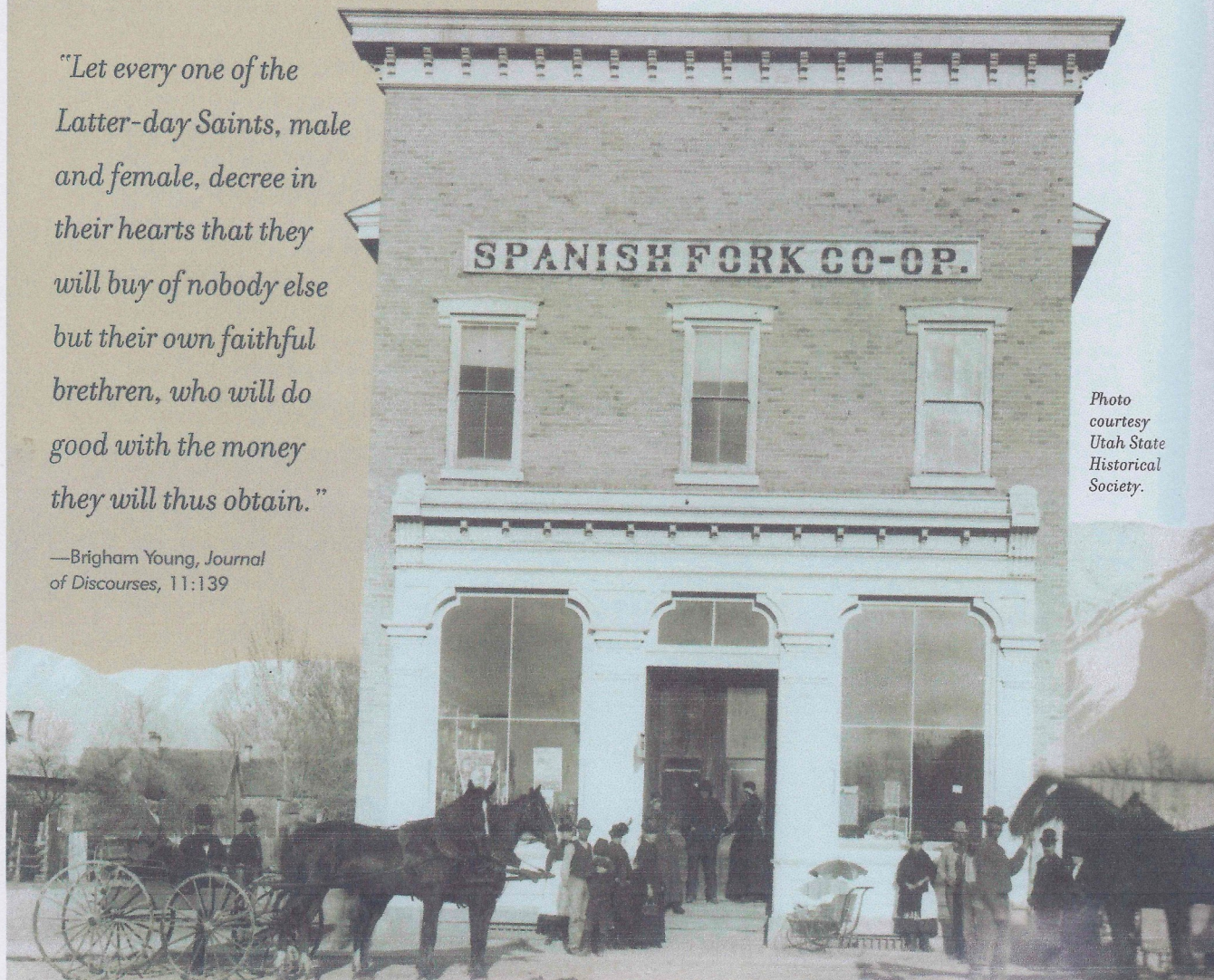
*"Let every one of the  
Latter-day Saints, male  
and female, decree in  
their hearts that they  
will buy of nobody else  
but their own faithful  
brethren, who will do  
good with the money  
they will thus obtain."*

—Brigham Young, *Journal  
of Discourses*, 11:139

In the 1860s the economic situation in Utah was changing rapidly due to the influx of non-Mormons. Brigham Young was concerned about the impact of these changes on the Mormon settlers, so he set in motion measures designed to build and strengthen the Latter-day Saint covenant community. Among these was a renewal of economic cooperation.

When the Saints first arrived in the West they had no choice but to cooperate for the public good in building infrastructure for housing, community needs, farms, and so on. This included public buildings, roads, irrigation canals, fences, and more. The measures of the 1860s expanded those

*Photo  
courtesy  
Utah State  
Historical  
Society.*





initial efforts in many ways. The first of these new programs was the highly successful Brigham City Cooperative Association, founded by Lorenzo Snow in 1864. Brigham Young then called for similar efforts throughout the Territory. In 1868 Church leaders developed a plan to establish a cooperative store in every ward and settlement. In Salt Lake City, Brigham Young and local businessmen established Zion's Cooperative Mercantile Association (ZCMI), which acted as the central wholesaler to the local cooperatives being created in every settlement. Within a short time, 150 retail cooperatives were organized in Utah, with additional cooperatives in Idaho. The distinction of having the first "ward store" in Salt Lake City belongs to the members of the Tenth Ward, who completed the organization of the Tenth Ward Co-op before February 2, 1869.

The cooperative movement was motivated by both practical and religious concerns. Economically, Church leaders wanted to control prices in the region so that all businesses operated with the public interest in mind. They also wanted to maintain independence from the non-Mormon merchants, who were often vocal critics of the Church but nevertheless reaped inordinately high profits from their business dealings with the Saints. Furthermore, they wanted to offset some of the possible negative impacts of the transcontinental

railroad, which was quickly reaching Zion's borders. Particularly, this new transportation highway would flood Utah with inexpensive goods, destroying the local economy and immediately integrating the area into the national market economy. Local residents would ultimately supply only raw materials to the East and then, out of necessity, be compelled to repurchase the finished products at a great economic loss.



#### OCTOBER 1865 GENERAL

#### CONFERENCE: "I know it is the will

of God that we should sustain ourselves, for, if we do not, we must perish, so far as receiving aid from any quarter, except God and ourselves. . . . We have to preserve

ourselves, for our enemies are determined to destroy us" (Journal of Discourses, 11:139).

**1868:** "Let this trade [with outside merchants] alone, and save our means for other purposes than to enrich outsiders. We must use it to spread the Gospel, to gather the poor, build temples, sustain our poor, build houses for ourselves, and convert this means to a better use than to give it to those who will use it against us" (Journal of Discourses, 12:301).

*—Brigham Young*

In all of this, Brigham Young was inspired by the principle of consecration revealed through Joseph Smith. The Saints needed to live this principle if they were to truly establish Zion as Enoch had done. Brigham Young stated that the cooperative movement of the 1860s was "only a stepping stone to what is called the Order of Enoch, but which is in reality the order of Heaven" (*Journal of Discourses*, 13:2). With the success of the cooperative movement of the 1860s, Brigham Young promoted the concept of united orders beginning in 1874. He did this not only to lessen the impact of the previous year's nationwide economic panic, but also to promote moral reform and emphasize the principles of consecration. Anticipating that there might be some reluctance to move away from the prevailing capitalistic economy, President Young instructed bishops not to push their members any further than they were willing to go toward cooperative living. This resulted in a wide variety of organizational forms.





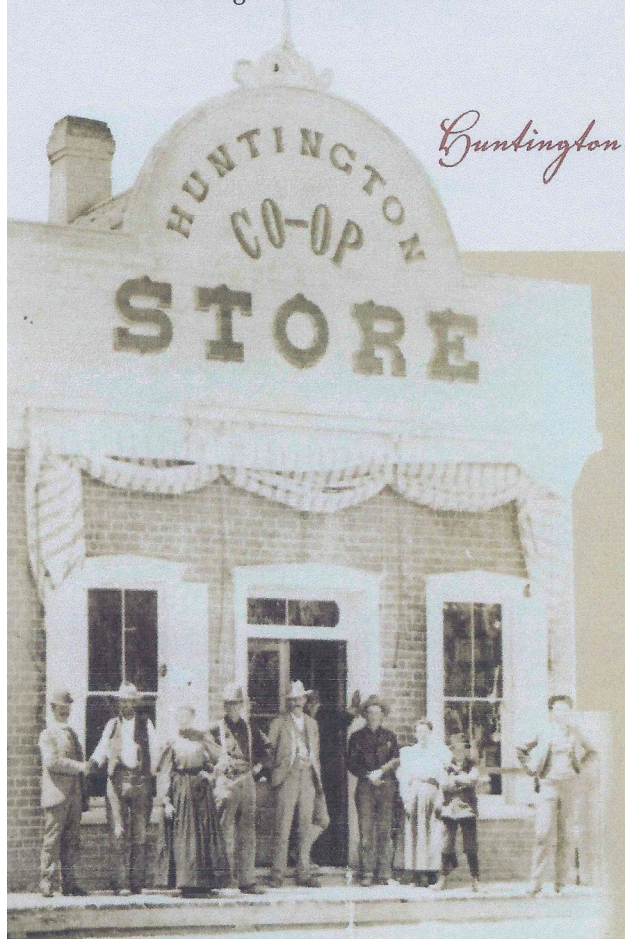


## *Escalante, Utah*

would result in greater production, more economical consumption, lower costs for producing goods, and equalization of incomes at continually higher living standards. But in the face of this, as one brother wisely stated, "it takes pure people to live pure principles."<sup>1</sup>

Some united orders were established but were quite short-lived, such as those in St. George and Richfield. Expectations had been high at organizational meetings. Most felt that the Order

In the urban centers of northern Utah each united order typically sponsored specific business enterprises. Such orders were established in Utah Valley, Cache Valley, and Bear Lake Valley. In the more isolated communities in southern Utah they often included a more thorough restructuring of society. In Orderville, for example, all members of the community ate their meals in a community



## *Huntington*

China cabinet pictured right (courtesy Church History Museum) belonged to Lorenzo Snow, who was in charge of the Brigham City cooperative enterprise. The cabinet was built in the Brigham City furniture shop. See *Pioneer* magazine, Autumn 2002, 2-7. Historic photos (4-5) courtesy Utah State Historical Society.





dining hall; wore similar, locally produced clothing; and pooled their resources to operate an array of communally owned enterprises. Most of the orders lasted only briefly, but Orderville functioned in this way until the mid-1880s, when it was disbanded amid the pressures of antipolygamy "raids." Though ultimately short-lived, the united order movement helped to shield the Saints from economic fluctuations, facilitated important building projects such as the first four Utah temples, and inculcated the ideals of industry and cooperative effort that would influence the welfare program of the following century. ▣

1 Leonard J. Arrington, Feramorz Y. Fox, and Dean L. May, *Building the City of God: Community and Cooperation among the Mormons* (Salt Lake City: Deseret Book, 1976), 178.

*Additional sources:*

Thomas G. Alexander, *Utah, The Right Place: The Official Centennial History* (Salt Lake City: Gibbs Smith, 1995), 153–55.

James B. Allen, and Glen M. Leonard, *The Story of the Latter-day Saints*, 2d ed. (Salt Lake City: Deseret Book, 1992), 335–43.

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L. Dwight Israelsen, "United Orders," *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 4 vols. (New York: Macmillan, 1992).

Dean L. May, "The United Order Movement," *Utah History Encyclopedia*, edited by Allan Kent Powell (Salt Lake City: University of Utah Press, 1994), 576–99.

Brigham Young, *Deseret News*, June 2, 1869, 199.

## Brigham City





# Miscellaneous club news

## Next Club Meeting

April 26 2012

Columbus Community Center

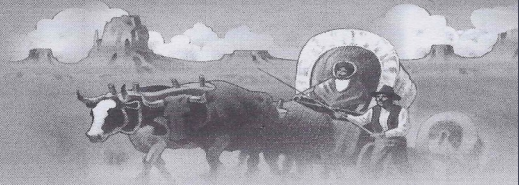
2531 So. 400 E. SLC.

I would like to thanks Bob Campbell for getting permission to use this months article. I would also like to thank Kent V. Lott The publisher of the Pioneer Magazine for this article. The Pioneer is a magazine that is put out by the (SUP) Sons of Utah Pioneer. I have also included a new membership card for those of you who would like to join there organization. Thanks again for this article from me and the N.U.T.S club.

James Staker

Editor N.U.T.S Club

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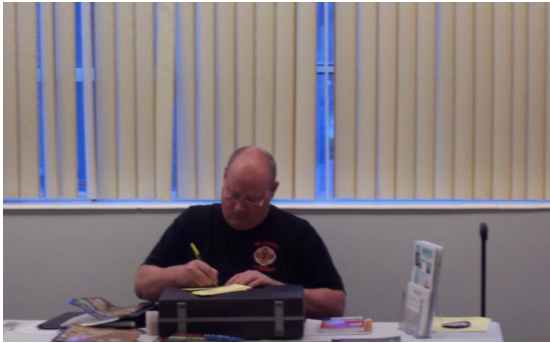
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